

joined in these solemn petitions for the welfare of their country.<sup>1</sup> Among the Karo-Bataks of Central Sumatra the threshing of the rice is the occasion of various ceremonies, and in these a prominent part is played by a girl, whose father and mother must be both alive. Her special duty is to take care of the sheaf of rice in which the soul of the rice is believed to reside. This sheaf usually consists of the first rice cut and bound in the field; it is treated exactly like a person.<sup>2</sup>

The rites thus far described, in which boys and girls of living Boys of parents took part, were clearly ceremonies intended specially to living ensure the fertility of the soil. This is indicated not merely by the <sup>^fo^</sup>ed nature of the rites and of the prayers or verses which accompanied in the rite them, but also by the seasons at which they were observed | for <sup>of the</sup> these were the vintage, the harvest-homej and the beginning of Brothers sowing. We may<sup>1</sup> therefore compare a custom practised by the Roman Brethren of the Ploughed Fields (*Fratres Arvales*) a college of priests whose business it was to perform the rites deemed necessary for the growth of the corn. As a badge of office they wore wreaths of corn-ears, and paid their devotions to an antique goddess of fertility, the Dea Dia. Her home was in a grove of ancient evergreen oaks and laurels out in the Campagna, five miles from Rome. Hither every year in the month of May, when the fields were ripe or ripening to the sickle, reaped ears of the new corn were brought and hallowed by the Brethren with quaint rites, that a blessing might rest on the coming harvest. The first or preliminary consecration of the ears, however, took place, not in the grove, but in the house of the Master of the Brethren at Rome. Here the Brethren were waited upon by four free-born boys, the children of living fathers and mothers. While the Brethren reclined on couches, the boys were allowed to sit on chairs and partake of the feast, and when it was over they carried the rest of the now hallowed corn and laid it on the altar.<sup>3</sup>

<sup>1</sup> O. Kern, *Die Inschriften von* <sup>3</sup> G. Henzen, *Acta Fratrum*

*Arva-*  
*Magnesia am\**. *Maeander* (Berlin, 1900), *Hum* (Berlin, 1874),  
 pp. vi. *sq.*, cix.  
 No. 98; G. Dittenberger, *Sylloge In-* ex. cxix. cliii. clix.  
 clxxxvii. 12, 13,  
*scriptio mtm Graecarum?* vol. ii. pp. 15. As to the  
 evergreen oaks and  
 246 *sq.*, No. 553. This inscription laurels of the grove,  
 see *z#.*, pp. 137,  
 has been well expounded by Prof. 138; as to the  
 wreaths of corn-ears,  
 M. P. Nilsson (*Gricchiske Feste* ^see *\$.*, pp. 26, 28; Aulus  
 Gellius,  
 Leipsic, 1906, pp. 23-27). I follow vii. 7. 8. That the  
 rites performed  
 him and Dittenberger in regarding by the Arval  
 Brothers were intended  
 the month of Artemision, when the to make the fields  
 bear corn is ex-  
 bull was sacrificed, as the harvest pressly stated by  
 Varro (*De lingua*  
 month corresponding to the Attic *Latina*, v. 85, "*Fratres*  
*Arvales dicti*  
*Tharcrelion. sunt, qui sacra p-ublica*  
*fadunt prop-*  
 ~ J. H. Neumann, "lets over den *terea tit fruges ferant arva*  
 "). On the Arval Brothers and  
 landbouw bij de Karo-Bataks," *Mede-* the Arval Brothers and  
 their rites see also L. Preller,  
*dcelin^en van wege hot Nederlandsche*  
*Romische Mytho-* i. *logie?* ii. 29 *sq.*; J. Marquardt,